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second bears the same title as the author's well-known volume, *Die Religion des Veda*, and from the same point of view indicates the character of the Vedic conceptions. The essay on Buddhism directs attention to the close relationship of its fundamental principles (the evil of life, the circle of births, the means of release) to those of the Orphic and Pythagorean movements and Plato. In the explanation of these similarities the author remarks that "we may and must be satisfied with the similarity of historical causes." In the same way he would account for resemblances in literature and institutions between Buddhism and Christianity.—A. W. STRATTON.

Studia Sinaitica, No. V: *Apocrypha Sinaitica*. Edited and translated into English by Margaret Dunlop Gibson, M.R.A.S. (London: C. J. Clay & Sons, 1896.) While the original texts in Syriac and Arabic which are here published for the first time will be interesting to scholars, especially to students of the New Testament and of ante-Nicene ecclesiastical history, the translations will be found as entrancing as a good story to all those who love the literature of romance and folklore. For, as the editor remarks in her introduction to the *Preaching of Peter*: "Such tales probably took a similar place within the cloistered fane to the modern religious novel in Puritan families." The Clementine literature receives a valuable contribution in the two Arabic recensions of the *Recognitions* in the *Martyrdom of Clement* and in the *Preaching of Peter* (which is entirely different from that *Kerügma* of which Dobschütz writes in the ninth volume of Harnack's *Texte und Untersuchungen*). The stories of the martyrdom of James and of the preaching and martyrdom of Simon, the son of Cleopas, present some new points for consideration in determining such questions as their relation to the Lord and to each other. The superscription to the *Preaching of Simon* will show this: "This is the preaching of the blessed and holy Simon, son of Cleopas, who was called Jude, which is, being interpreted, Nathaniel, who was called the Zealot, and was bishop in Jerusalem after James the brother of the Lord Jesusthe Christ."—R. D. WILSON.

L'Écriture et le caractère. Par J. Crépieux-Jamin. (Paris: Felix Alcan, 4^{me} éd., 1896, pp. x + 463, fr. 7.50.) This interesting and elaborate attempt to interpret character from handwriting assumes that a relation exists between character and writing similar to that between character and gesture, writing being considered as composed of numerous gestures in miniature. "Graphology rests upon the most securely